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POST VACATION ORIENTATION

(From page 711)

incomes. The church boards and church college which depend on large givers will suffer, of course. Local churches, with the exception of those which are supported by large givers, should see increases in income during the next twelve months.

Who Shall Support the Conscientious Objector?

WHO shall pay the expenses of the conscientious objector? There are three possibilities.

First, the C. O. himself.

Second, the religious denomination to which he belongs.

Third, the United States government.

Most of the church meetings during the spring and summer have petitioned the government to pay the C. O. at the rate received by men in military service. One may question whether these bodies are as anxious to deal honestly with a real situation as they are to escape financial obligations which might rightfully be theirs.

In some instances the conscientious objector may wish to pay his own way. To have "dollar a year" men in the civilian camps is as logical as having them in Washington. But, unfortu-

nately for this as a principle, many conscientious objectors have not the financial resources. Nor have their families. Internment in civilian camps at their own expense is a real hardship.

So we will skip to the third. The matter of the conscientious objector is a religious one—it is a matter of conscience. In this conscience he is supported by some religious body. It has been shown in recent court decisions that the constitution of the United States gives no rights to the conscientious objectors. His freedom from military service comes from congressional action and it is conceded because of the teachings of the religious body to which he belongs. For the government to subsidize the work of a religious denomination by paying conscientious objectors is certainly as flagrant a violation of the principle of church and state separation as would be subsidy of parochial schools.

We are forced back to the denominations. We believe that the responsibility for the support of the conscientious objector rests here and must be assumed. It has not been pleasant to hear windy clerical orators plead that the government take over the responsibilities of the churches. These conscientious objectors are in camps today because of their loyalty to their religion. It is time that the churches back them up by adequate support. No amount of debate and agitation can remove from the denominations their responsibility for these men.*

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BRITISH MORALE

You have to hand it to these Britishers. Especially to those of the Christian faith. Here are two items which are worth pondering. The first is found in the *Christian World* for May 22. It tells of the annual meeting of the London Missionary Society. Let us quote from the story:

"Rev. A. M. Chirgwin briefly reviewed the work of the society during the year. The work had gone on in three continents without retrenchment or loss of a single life, and no single important activity of the society had been brought to an end. On the year's working the deficit had amounted to only 1,300 pounds."

Not bad, is it?

The other is a brief item released

by the Religious News Service. It says:

"The London Baptist Union has oversubscribed its \$5,000,000 Forward Movement by approximately \$45,000. The aim of the movement is to promote evangelism and provide churches in every needy district."

People who keep the spirit of religion alive as these paragraphs indicate are not to be licked by Adolf Hitler.

*According to an article by Robert E. S. Thompson in the "Saturday Evening Post" of August 16, 1941, this is the attitude of a committee of Quakers, Mennonites and Brethren who called on Director Clarence A. Dykstra. The committee told him: "We do not think that the government should pay for the support of conscientious objectors."

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